222 (Rich.) Engl., Anacardiaceae (ofǭs); Pseudospondias tessmannii
262 Engl., likewise (angǭkǭn); /147/ Pentaclethra macrophylla Benth., Leguminosae (ebā́ī); Cola acuminata (P.B.) R. Br., Sterculiaceae (abē̌); Carpolobia alba Don., Polygalaceae (onǭn, tōmok); Ricinodendron africanum Muell. Arg., Euphorbiaceae (ezisā́ń); Myrianthus arboreus P.B., Moraceae (mangā́me III Fang, engūkṓm Ntum, Jaunde); Desbordesia glaucescens Engl., Simarubaceae (alṓb); Duboscia macrocarpa (?) Bocq., Tiliaceae (akāk e sā́ń); Oncinotis glandulosa Stapf, Apocynaceae, and Tylostemon minutiflorus Stapf, Lauraceae (dzā́-odzī́dzīk or bodzábodzī́dzīk); Tristemma hirtum Vent., Melastomataceae (abē̌-osū́e); Cnestis aurantiaca Gilg, Connaraceae (abīń e ndzīk); Vitex bipindensis Gürke, Verbenaceae (apfǭn); Anonidium mannii Oliv., Anonaceae (ebǭm eli); Sarcocephalus sambucinus K. Sch. (alū́mā, alū́ma, and akūndū́m); the palm Podococcus barteri M. and W. (niamvīne); as well as various varieties of Aframomum, such as the Aframomum alboviolaceum K. Sch. (adzǭm; fruit, esū́n) illustrated in Volume II.

Finally, mushrooms, of which the Fang distinguish twenty edible varieties, play an important role in the household. With the exception of a foul-smelling morel which is covered with a kind of veil, poisonous ground mushrooms do not seem to occur.

263 Of spices, pepper and salt are known, and both are found in-
249 dispensable by the Pangwe for the preparation of meals. Three varieties and many subvarieties of pepper, Capsicum (okā́lāń IV, undūndū́ III), are sown behind the houses or close to the village, and it is to be found growing wild everywhere in the vicinity of human settlements, where its green fruit -- red when ripe -- is picked whenever it is needed; it is added to the food either whole or pulverized on a stone.

263 Salt is more difficult to obtain. Although salt imported from
● 436 Europe now floods almost the entire region and, in conjunction with
268 tobacco, constitutes a regular standard of value, in remote areas of the interior the laborious extraction of salt from swamp plants is still carried out in the old manner.

258 The two chief salt-producing plants are those illustrated by
834 Plate 10: Halopegia acurea K. Sch., Marantaceae (nkṓn I) and

583 between 500 and 600 marks in the south. Devaluation of the money, which has also taken place in Africa, has considerably raised the price in comparison to what it was formerly.

The purchase price cannot be paid in money (spear money) 583 alone, in cattle alone, or in any specific type of goods alone; 4% instead, all the objects of exchange which are in circulation 435 must be represented. Thus, in 1906, for instance, the following things were paid for a woman in the Fang region:

| | |
|---|---|
| 6,000 spears . . . . . | 420. -- marks |
| 12 rifles . . . . . | 120. -- marks |
| 2 vats of powder . . . | 4. -- marks |
| 70 choppers . . . . . | 70. -- marks |
| 2 sheep . . . . . | 50. -- marks |
| 2 iron pots . . . . . | 8. -- marks |
| 10 pieces of cloth . . . | 40. -- marks |
| 5 hats . . . . . | 10. -- marks |
| 13 kettles of salt @ 2. -- marks . . . . | 26. -- marks |
| 2 knives . . . . . | 2. -- marks |
| 2 packages of beads . . | 2. -- marks |
| 2 tobacco pipes . . . | ---. 50 mark |
| 2 packages of flints . . | --. 50 mark |
| 1 hatful of buttons . . | --. 50 mark |
| | 753. 50 marks /261/ |

Any existing illegitimate children go along with the marriage [848] bargain. In fact, the bridegroom has to pay 500 spears for a boy and 1,000 spears for a girl; incidentally, he is only too glad to do so, because each child means an addition to his wealth.

I shall not go into a discussion of the endless number of quar- 578 rels that arise on the occasion of a marriage, especially when 583 the entire purchase price is not paid at once. Nor shall I speak of the fact that the girl's father likes to steer his daughter, even if she is in love with another, into the hands of the man who can pay the most or the most readily. All this would lead too far afield.

606 If the girl stays in her parents house and if the payment of 583 the purchase price extends over weeks and months, the suitor has 584

245 occupations keep them away from their native villages, try to build up plantations, even though they may draw no profits before their retirement. Among Boulou or Beti every married man is a cacao planter. In the course of a sample survey of 490 rural families, only 43 (less than 9 percent) were found who do not have some income from a cacao plantation (1): 7 live from the sale of different agri-

1. J. Binet, Budgets familiaux des planteurs de cacao au Cameroun /Family Budgets of Cacao Planters in the Cameroons/, O.R.S.T.O.M. /Office de la Recherche scientifique et technique outre-mer/.

cultural products; 15 are engaged in crafts; 9 are salaried workers, employed in trade, missions, the administration. For the 437 other families cacao is a basic resource.

245 556 434 511 The large number of proprietors is accompanied by a wide distribution of wealth and by a certain amount of social equality (2).

2. Sautter, "Le cacao dans l'économie rurale du Woleu-Ntem /Cacao in the Rural Economy of the Woleu-N'Tem/," Études centrafricaines, 1951.

Nevertheless, financial differences are clearly marked. To take only cash income and to disregard home consumption, 28 households had available an average of 3, 720 francs C.F.A. per annum (3).

436 3. One franc C.F.A. equals two metropolitan francs. Incomes were computed in 1954, a year during which quotations for cacao were especially favorable.

113 households had 10, 000 francs C.F.A., 217 had 29, 600 francs, 87 had 71, 500 francs, 36 had 152, 000 francs, 5 had 440, 000 francs. Large incomes coincide with enormous plantations, but also with profits from a variety of sources: of the 5 families with the highest income, only 2 derive theirs entirely from cultivation. Of the 36 in the next lower category, 24 have a purely agricultural income. The

245 511 556

they belong to another clan. This is merely the application of exogamy to the maternal line and is less observed than the other rule of exogamy.

Having established this, we may distinguish several forms of marriage—Bertaut counts seven—or, on the contrary, consider them all to be derived from "regular marriage," mfañ aluk (from fañ = to do well, correctly, and luk = to marry). This kind of marriage is based on the payment of the "bride price," nsuba, nowadays essentially monetary and giving rise to abuses that have often been described, but in former times it was ritual in character, at least partially so (a century ago there was already a commercial element). The "bride price" of the past included local products (ivory, cattle) (1), imported merchandise (biôm), especially loincloths, guns and

1. The bride-price sheep, bikiga or bityiga, up to seven, which were in theory bred with a special view to payment of the nsuba and were sacrificed at the time of the marriage.

ammunition, salt, trade alcohol, and, finally, a special iron currency in the form of flat arrowheads tied into bundles (bityé, biki; bikpwelé; the unit of count being the bundle, akutu bikpwelé). The last was used only for ritual or magical purposes (2). There are reasons for

2. There is a prohibition against making them; all those to be seen look old.

believing that the composition of bride prices in local products and merchandise varied according to clan structure, the affiliation of the spouses, and the marriages previously concluded by the group. Nothing of this survives today, and the bride price has become a bargaining, at times pretty sordid, even a real /52/ auction, with the bride often the first to boast of the high price she has obtained in the marriage market.

Marriage not long ago was, and still in a measure remains, a group affair, the concern of the two meyoñ and two menda me bôt involved, which is discussed between the head of the young man's family and the guardian responsible for the future wife, nya ndômô, "true brother," that is, an ascendant paternal relative or paternal

8: Bennett D-5 (ca. 1898) 1899 FH9 Fang FH9



traded with the *eki* (iron)." Iron is put to various uses. Long bladed knives of various shapes and patterns are made, also spear heads, armlets, anklets, finger and toe rings. Small pieces of iron are used for bullets in flint-lock muskets. One of the most important uses of money among the Fang is the making of *beki*.

*Beki* is made up in bunches ten *beki* in each bunch; a bunch of *beki* is called *ntet*. The amount of dowry paid in *beki* is usually counted in hundreds, *kuliki bi kei, ntet awom* (bring me one hundred *beki*).

A bundle of ten arrow heads is frequently used as an *ntet*.

A peculiar shaped adze is made of iron; it is used for working wood, especially hollowing trees intended for canoes.

Pieces of iron are forged into axe blades (*ovon*).

The *mfak* is a short handled spade made of iron, used for digging in the gardens.

The art of casting seems to be unknown.

The bellows (*nkum*) used by Fang smiths are very ingenious (*specimen on table*). The feet are used to steady the bellows, whilst both hands work the goat skin covers and force air into the fire.

A block of iron is used for an anvil. Some of the natives are quite skilful at working iron. A Fang living near my residence often begged from me a round steel nail from a packing case. In a short time he would return with the nail transformed into a thin delicate knife or dagger, only the nailhead remaining intact. Very large fighting knife blades are made and beautifully fashioned, and ornamented with various punch marks.

I have never seen any native made wire. Imported brass wire is in great demand and mostly used as a continuous armlet. The coil usually reaches from wrist to elbow, and is considered extremely *mbung* (handsome), and kept highly polished.

Imported brass is obtained in trade and made into armlets, anklets, finger and toe rings. It is also used for ornamentation of guns.

Many of the natives are skilled workers of iron and fully aware of its value. I have never seen welding practised, but in working hot iron it is frequently plunged into cold water to make it *alert* (hard).

*Fire.*—In the far interior, fire is produced by friction, the simplest form of a drill being used, which is twisted rapidly between the hands. Along the rivers matches are obtained from the native traders, who bring up large quantities from the coast. The natives are always ready to trade for matches, which are again traded to interior tribes. Flints are only used on the hammer of the old flintlock musket imported for trade. Fires are almost constantly burning in the palaver houses. Two dry logs are kept constantly burning, they are placed end to end, when one log is nearly consumed it is replaced by another.

It is interesting to notice how the natives carry fire about. When on a journey in 1897 from Gross Batanga with a caravan to the Bulu country in the German sphere of influence, one of the men usually obtained a piece of burning